Release of Information Pg 69

Project I.D. No. 99

NAME: Hayashi, Minoru Francis DATE OF BIRTH: 8/3/1897 PLACE OF BIRTH: Yamaguchi
Age: 77 Sex: M Marital Status: ___ Education: University & Seminar

PRE-WAR:
Date of arrival in U.S.: 1916 Age: 18 M.S.Y.Y. Port of entry: San Fran.
Occupation/s: 1. School boy 2. Salesman/Translator 3. Electric Appliance store owner
Place of residence: 1. San Francisco, Ca. 2. Dayton, Ohio 3. Fresno, Ca. 4. Portland, Oregon
Religious affiliation: Christian Church
Community organizations/activities: Manager of the Japanese Student Club & Cosmopolitan Club & Long-Distance Track Team
EVACUATION: ** 4. Youth worker at church 5. Minister
Name of assembly center: Portland
Name of relocation center: Minidoka, Idaho
Dispensation of property: Relocation Authority Names of bank/s: ___
Jobs held in camp: 1. Center Manager/Advisor 2. ___
Jobs held outside of camp: Teaching Japanese to Soldiers & Teaching Sunday School
Left camp to go to: Minneapolis, Minnesota (In June 1943)

POST-WAR:
Date returned to West Coast: 1946
Address/es: 1. Minneapolis, Minnesota (3 yrs) 2. Portland, Oregon (1946- 53, 7 yrs)
3. San Jose, California (1953-66, 13 yrs) 4. Portland, Ore. (1966-70)
5. San Jose, Ca. (1970-Present)
Religious affiliation: Christian Church
Activities: 1. ___ 2. ___ 3. ___
If deceased, date, place and age at time of death: ___

Name of interviewer: Rev. Heihachiro Takarabe Date: 12/12/74 Place: San Jose, Ca.
Translator: Zayeko Hernandez

Name: Rev. Minoru Hayashi

Age: 77 years old

Date of Birth: Aug. 3, 1897

Place of Birth: Yamaguchi-ken

Year of entry into the USA: 1915 (18 years old)

Major occupation: Methodist Minister

Relocation Cap.: Mint Joca

Date of Interview: 12/12/74

Place of Interview: San Jose

Interviewer: Rev. Heihachiro Takasaka

Translator: Mrs. Tayeko Hernandez

REV. MINORU HAYASHI'S INTERVIEW

Q: Rev. Heihachiro Takarabe

A: Rev. Minoru Hayashi

Q: Are you ready?

A: Yes.

Q: This project.....The Sansei and the Yonsei don't have very many resources of information about the Issei. Having this translated, we'd like them to read what the Issei had done.

A: You've talked about this project at (?). I remember.

Q: I'll ask you various questions about yourself. In answering me, I'd like you to tell me as much as you remember.

A: Yes.

Q: For the tape-racording, will you tell me your name again?

A: Yes. Minoru.....I added my middle-name, Francis, when I came here. When I was naturalized, I officially became Minoru Francis Hayashi.

Q: Which part of Japan are you from?

A: Yamaguchi-prefecture. The town called (Tafuse). Former Prime Minister Kishi and Former Prime Minister Sato are from the same town.

Q: When is your birthday?

A: August 3, 1897.

Q: Now.....

A: I'm seventy-seven.

Q: 1980.....

A: August 3, 1397.

Q: You must be in your eighties. 1897.....

A: 1897.

Q: Oh, I see.

A: I am seventy-seven this year.

Q: How many brothers do you have?

A: I had three, but one died. There were four children altogether. I'm the only

one left now.

Q: What was your position?

A: Second oldest. Leaving my elder brother and me, my parents came to the United States. We were raised by our grandfather and grandmother. My two younger brothers were born in San Francisco. My other younger brother died right after his birth. My youngest brother went to Japan after graduating from the University of California. He died in February, 1941 in Sendai. He was an assistant for an English professor.

Q: How old were you when your parents came here?

A: Eighteen.

Q: You came here at the age of eighteen?

A: Yes. My father came here when I was three and a half, followed by my mother the following year. My father left in 1901. That means I was about three and a half. My father.....

Q: What was your father doing?

A: He was running a boarding house in San Francisco. My parents were.

Q: Were you raised by your grandmother?

A: My grandfather and grandmother. My grandfather wasn't named Hayashi (by birth). He used to be a priest of the Shingon sect. His temple was closed down because of the "Religious Reformation" during the Meiji period. He was given the property of the temple, which was called "Rin-ji." "Rin" is also pronounced "Hayashi." He was given the name "Hayashi." In those days priests of the Shingon sect weren't allowed to marry. After he was named Hayashi, he married my grandmother. Not having any children, they adopted my mother. My father was an adopted-groom. His last name was Hironaka. My grandfather's last name ("Miguchi") was changed to "Hayashi."

Q: What type of people were your grandfather and grandmother?

A: They loved us and took very good care of us. Succeeding to the property of the temple, they had a small home built; which was in my childhood. When I left for here, they were still living there. My elder brother remained there. He was an elementary school teacher at the beginning. Being a teacher's college graduate, he was promoted to principal. He became a county supervisor, then he became a prefectural supervisor; that was because the county was changed to a prefecture. My wife's father was from the same county. My elder brother was a principal there. Being a prefectural supervisor, he made the rounds of the schools. My wife's mother lived in the same prefecture; so, they knew each other.

Q: What do you remember about your grandfather?

A: Getting up in the morning, he washed his face and worshiped the sun outside. Coming into the house, he performed his morning worship at the place where the family water was located.

Q: Was it the Shingon sect?

A: He had become a layman before my father and mother's departure.

Q: Yet, your grandparents were members of the Shingon sect, weren't they?

A: Yes.

Q: Did he recite a sutra?

A: Yes, he did.

Q: Was he a strict man?

A: He was strict. Especially so, since Buddhists are purists. He valued cleaness.

Q: Cleaness?

A: Yes. He was very particular about not being dirty. I remember he kept his body clean.

Q: Speaking of keeping his body clean, I think the Japanese take baths very often. Did the custom stem from Buddhism?

A: It's from Zen.

Q: Oh, is that so? I didn't know that.

A: My mother helped poor people, without telling my grandfather, whenever they came to her. She was scolded by my grandfather once in a while. As I mentioned before, they adopted my mother, for they didn't have any children. Though my grandmother was actually my aunt, I called her grandmother.

Q: Do you remember anything joyful or anything you were scolded for during the days when you were being raised by your grandparents?

A: Yes, I remember.

Q: What do you remember?

A: When my father left, I was only about four. I remember everybody went to see him off. When my mother left, I was five. As my mother got into the train, I got in, too. Then, a lady from nextdoor pulled me out of the train. I cried. The neighbor lady said, "Don't cry. She'll come back with a basketful of money." The basket she showed me was one with a lot of holes for draining water from rice plants. I didn't think money could be saved very well in that kind of basket. My grandfather and grandmother.....when my mother was still in Japan.....I was scolded after my father left. I went outside and went to a store located in front of my home. I cried out loud, saying, "Daddy, daddy!"

Q: You must have felt sad.

A: I guess I felt sad. When I was still in elementary school, my father was in the United States, working as a cleaning man for a white family. He fell down and got hurt while he was cleaning some windows on the second floor. He wrote us that he couldn't send us money, because he was hospitalized. I felt sad, for no money would be sent to us. We had a celebration at the elementary school when Japan won the Russo-Japanese War in 1905. During the war.....we had an image of Buddha and a Jizo or a guardian deity of children, at home; because

our house used to be a temple. Every time I passed the Jizo, I prayed for Japan's victory. Though I was a small child, I was conscious of the war.

Q: I see. How far did you go in school while you were in Japan?

A: Up to the eighth grade. I came to the United States when I was a junior high school student. I attended a junior high school established by (Gavis). Mr. Sato was in the same class. He was a little younger. Mr. Kishi and Mr. Sato are brothers. Mr. Kishi was adopted by his uncle and his name was changed to "Kishi." Mr. Kishi was two years older than I, and Mr. Sato was one year younger than I. Our class got together and had our class picture taken. So, I have a picture which Mr. Sato is in. Mr. Kishi was bright. We respected him in those days.

Q: Do you remember anything about your elementary school days?

A: I remember the time when I went to elementary school for the first time. And also the times in between.....for example, the play ground, etc..

Q: What do you remember about the first day?

A: Other students looked big.....as if they were adults. That's about all for the first time....."Kyucho" means something like a committee chairman. The pupil sitting next to me made (?) out of some paper. Attracted by it, I copied him. The teacher came to him and asked him, "Why did you do this?" He said, "It's fun to make (?). I wasn't the only one. Hayashi did it, too." We weren't allowed to go outside during recess. I had to stay in the classroom. I was so sad that I didn't even tell my grandparents about it.

Q: Was your grandmother gentle?

A: Yes, she was gentle. She fed me well. Not being a real mother, she pampered me all the more.

Q: Do you remember anything about your elementary school teachers?

A: Not too much. One teacher, named Tokuro Sumita, lived near my house. His son

was in my class.

Q: What type of teacher was he?

A: I was scolded by him very often. The teacher frequently used the term "ore" to refer to himself in his talk. I don't remember any other teachers.

Q: What subject did you like best in elementary school?

A: I don't remember. In junior high school, I liked Chinese classics. I didn't like English too much. When I was in the fourth grade, my parents called me to the United States. I felt I should study English. Our teacher of English, who was Japanese, taught us only translations. One hour each week, we had a conversation class with an American teacher. He was a teacher of a nearby senior high school for commerce. He came to our school to teach us for one hour a week. Feeling its importance, I studied English conversation very hard. Before coming here, I visited him at his home to say good-by. I felt too shy to enter his home. I walked back and forth in front of his home. Going in, I told him. He asked me, "What part of the United States are you going to?" I said, "I'm going to San Francisco where my parents are." He said he was form an eastern state. I don't remember which state it was. Another teacher, who was a Geography teacher, had visited the United States. He told us about San Francisco, the (?) bus which used to be located in front of (Cripass), and the ferry-boat between Oakland and San Francisco.

Q: Did your father and mother write to you often?

A: Yes. My father wrote in detail about the earthquake of 1906. They were evacuated, carrying some suitcases. I may be confused by what my mother told me later on.

Q: What did she tell you?

A: Because of the fire, they had to get out. They tied a rope to the suitcases and drew them out when they were evacuated. (About the suitcases.....)

Q: What's that?

A: (They put some food for an emergency in the suitcases at the time of evacuation.)

Q: I see.

A: I'm not sure if I'd heard of such things through their letters or if I was told about them in the United States. In addition, when I was in Japan, we were shown slides, which used to be called the "gento" in Japanese, it was at school that everybody gathered and saw the slides on the earthquake in San Francisco.

Q: What were your pleasures during your childhood?

A: I don't remember very many things about my childhood. There was a tree in front of my house when I was little. I climbed up it. I thought it was a big tree. When I returned to Japan thirteen years ago, I saw it and found out that it wasn't too big. My house was built out of the temple building. When I was in high school, we built a new room for guests. There was some kind of tree in back of it. The tree had fruit which I smashed with my feet. The tree was there. I plucked off the peaches and ate them. We also gave out some to others. They were different from the peaches you see in the United States. They were smaller. Since my grandfather was old, he delegated me to parties. It was when I was in the sixth grade of elementary school. Elementary school used to be for four years. It was extended to six years, during my school days. I went to a higher elementary school for two years. In those days, we made rice-cakes at home. I was told by my grandparents to deliver some to the people who came to our house for help. The people persuaded me to go in. Since they didn't have anything to treat me to, they served the rice-cakes I delivered.

Q: Was it a poor family?

A: Poor families walked around seeking for work.

Q: You gave it to those people?

A: We paid wages. In addition, once in a while, we delivered something to them. I was in elementary school then.

Q: What kind of recreation did you have in your higher elementary school days?

A: Recreation.....

Q: Fishing?

A: No, not too much fishing.

Q: Didn't you have any mountains?

A: Yes, we had some mountains. We had a pond or a lake. It was an irregation ditch. I went there to swim during the summer season. My mother's home was located on the coast. In summer, I visited my grandmother and played on the beach. I used to think the place was clean. When I went there thirteen years ago, I found it dirty. I went to see shrimp in the process of being dried. Barefooted workers in a pile of shrimp were drying it. Observing the scene, I felt it dirty. The beach I used to think clean had become dirty.

Q: How was your junior high school life?

A: During my junior high school days, I stayed in a dormitory. We had a definite class consciousness. If you are a freshman, the second and the third grade students.....

Q: Teased you freshman?

A: They teased a freshman. There were two dormitory buildings. One was for freshmen and the second-graders, the other was for the upper class students to move into. When I was little, we didn't have any electricity at home. When a lower-class student failed to light the lamp in the hallway, some upper-class students teased him, saying, "You don't have enough oil. It's dark in here. Put in more oil."

Q: Why were you called to the United States by your parents?

A: In Japan, we didn't have enough money for me to obtain a higher education. It was expensive; whereas, it didn't cost too much to go to school in the United States. My parents felt it would be hard to raise a girl in the United States. So, they sent my younger sister to Japan. One man from our town came back with her. I and my grandmother went to pick her up. I was still in elementary school then. When I left for the United States, my younger sister was still there. My parents felt it would be easier for boys to study in the United States. So, they called me. When I landed in San Francisco, an immigration officer asked my father, "What is he going to do in the United States?" My father answered, "He will study." The immigration officer asked, "What is he going to be after studying?" My father answered, "He'll be a dentist." Abhorring the sight of blood, I was determined not to become a doctor or a dentist in the United States.

Q: Did your elder brother remain in Japan?

A: He remained in Japan without coming to the United States. He graduated from (?) School, a teacher's college. My elder brother was attending a city school in Yamaguchi City. That's why I entered a junior high school, run by the city, located far away. It took a few hours to get there from my house, by train. I was living in a dormitory. My elder brother was in a dormitory, too. He was attending a different school, though. My elder brother didn't come to the United States at all.

Q: On the ship.....what did you do before getting on the ship?

A: I came from Yamaguchi-prefecture to Yokohama. I was staying at an inn. The departure was delayed a few days for some reason. Since I had some spare time, I went up to Tokyo. I bought a map and took a look at Tokyo station, the Emperor's palace and so on, all by myself. The next day, I met a young man who

was going to get on the boat. I told him that I knew enough about Tokyo to guide him around. The next day, I went to Tokyo again with the friend. There were a lot of picture-brides on board the boat coming to San Francisco in 1916. A friend of my father's, who had visited Japan, was with me. I met some people going to the United States for the second time, and also met the picture-brides on board. We played cards every day on the boat? You know about cards, don't you?

Q: One hundred poem-cards?

A: One hundred poem-cards.

Q: You were sixteen.....

A: Eighteen.

Q: Eighteen. Were the picture-brides about twenty-three?

A: Yes. They were about twenty or twenty-one. There might have been some younger girls.

Q: Did you talk about various things with them?

A: I may have talked.....I just remember I played cards with them.

Q: Did they say anything about their going to husbands whom they'd not met yet?

A: Arriving in San Francisco, I couldn't get off the boat. I looked down from the boat and saw my father. A lot of picture-grooms were comparing the pictures with the girls on board. I stayed at the Immigration Office on Angel Island for two days. The food served there was Chinese food. I guess the cook was Chinese. Not having eaten any Chinese food before in Japan, I couldn't eat it. It wasn't too much of a treat to start with. I didn't like it. All of the windows there had wire screens. I had had a school uniform in Japan. I was in my school uniform. The person in charge at Angel Island asked me if I was a policeman. The uniform at that time looked like a police uniform. The trousers had white lines.

Q: Did you have your cap on?

A: My cap, too. My school cap.

Q: When did you see your father for the first time?

A: In 1916, when I came here from Japan. My father hadn't had returned to Japan. Neither had my mother. My father stayed in the United States for about sixteen years. So did my mother. She stayed one year less, though. I hadn't seen them till then. I had their pictures. I felt encouraged to think about my parents in the United States. I felt pity toward the children at school who did not have their parents. I felt reassured having my parents in the United States.

Q: Did you see them on Angel Island, for the first time after coming here?

A: I met him when the boat anchored, and I met him again on Angel Island, either on the second or on the third day. My father and I were called by an immigration officer. He asked my father, "What are you going to do with your son?" The interpreter was Mrs. Terasawa, wife of (?), a retired military man. Mrs. Terasawa was an interpreter.

Q: How did you feel when you saw your father?

A: I guess I was happy, but I don't remember very well. I just remember he came to pick me up.

Q: Did you say, "Father?"

A: I guess I did. Our home was on Soto St.. We took a ferry-boat and a taxi. I felt the United States was a good place. After the boat anchored, we had an inspection. A doctor came on board to see if there were any sick people. The boat anchored by the (Fine Art Expo) site. It is the North Beach area now. The (Fine Art Expo) was held in 1915; so, the buildings were still there. I was impressed, taking a look at the buildings. Not too long after my landing, my father took me to the exposition buildings. The buildings were all closed.

We went to see (?), which happened to be open.

Q: What about the time when you saw your mother?

A: She was good to me. My parents weren't Christians. I became a Christian through Mr. Miyoshi Saito, a friend of my father's. He used to be a chief secretary of the Japanese Association in San Francisco. He was also from the same prefecture. He was teaching English at a night school. My father asked Mr. Saito to teach his son who had just arrived. I attended night school. It was held at the San Francisco Reform church, which was changed to the San Francisco Independent church. Then I met Reverend Koda of the Los Angeles (?) church, who has gone now. It was before his departure to a college in Ohio, and he was teaching there. He was good at English. After teaching me for a few weeks, he left for the East. I was impressed by his knowledge of English though he was young. A few years later, he wrote to me from (?) Hydel College. He said in the letter, "Since you'll become a minister in the future, you should come to this school." I didn't intend to become a minister at that time. I attended the class held at the Reform church. Some of the church members were also attending the night school. Mr. Watanabe is still in Los Angeles. Mr. Kunizo Watanabe. One day we went on a community picnic. On the way back home, I invited him to dinner at my place. Mr. Watanabe came. He told me that he was a member of the Reform church, and he invited me to visit the church. Then, I started to attend. I was attending the night school, though. I attended the night school for two months while I was working as a schoolboy. It was hard to go out in the evening while I was working for a family. A schoolboy was supposed to attend a day school. So, I transferred to a grammar school. Then.....

Q: Did you go back home?

A: Yes, I went back home. The Methodist church had a day school, and I attended the day school. Reverend Isamu Nakamura, who died the other day, was a member

of the Methodist church. The young people at the Methodist church and the Reform church went to the same Chinese restaurant for lunch after Sunday worship service. Though our tables were separated, we greeted one another. Reverend Nakamura went to the Presbyterian church, and I joined the Methodist church. He said I was with the Methodist church, whereas he was with the Presbyterian church. I didn't go to Hydel College, but went to the Central Seminar.

Q: Where?

A: The one at (?) in Ohio. All of the Reform church ministers attended there. I came back upon graduation from the Central Seminar. Reverend Koda and I belonged to the Reform church at first, which was located in Los Angeles and San Francisco. Reverend Saito, who used to be Reverend Koda's assistant, went back to Aomori and is retired in Hokkaido. He was with Reverend Koda in San Francisco. I came back with the hope that I'd become Reverend Koda's assistant, if Reverend Saito transferred to Los Angeles. Reverend Koda visited Los Angeles. At that time, Reverend Ozaki, who is retired in Fresno now, was attending the U.S.C. Seminar and was taking care of the Los Angeles Reform church. He told me that the Los Angeles Reform church would be all right with only a student pastor and that I should go to the Fresno church. There was an opening in the Monterey church. If Reverend Ota of the Hanford church transferred, I could go to Hanford. It was the time before he transferred to Long Beach. In those days, one minister who had been appointed to the Fresno Methodist church, didn't come. They were at a loss without a minister. I was back in San Francisco and attending a church. At that time, a misunderstanding arose between the Reform church and the Methodist church in West Los Angeles, concerning which one should start a church. Dr. Franken Smith, superintendent of the Methodist church, told Reverend Koda indirectly that he wanted me to go to the Fresno church. There was an opening. At first, I was thinking about

whether I should go to the Princeton church, the Monterey church or the Hanford church. The Princeton church has a call system. The church holds a meeting and decides whom to be called. As for the Methodist church, the superintendent sends a minister. I went to the Fresno church, after all. I intended to stay in Fresno for a half year. While I was staying in Fresno, I was told to become a Methodist and remain in Fresno. The original plan for a half year was extended to six and a half years. I was told by the Fresno Methodist church to join them. There was a field worker who came to the Fresno church.....His name was.. ...he went to Hanford and on the way back, stopped at Fresno to ask about me. I told him, "I have some offers from Hanford and Monterey, but no church has been decided on. I've been offered the chance to remain in Fresno." He said, "Oh, then, stay with the Methodist church." I didn't go to Hanford after Reverend Ohta. At that time when Reverend Noji went to Hanford after Reverend Ohta. At that time when Reverend Noji was going to Hanford, I was in Fresno. Mrs.Noji came and visited us. Our first son, who is here now, was a baby then. Mrs. Noji held him and hugged him.

Q: Let's go back to the previous topic. You landed in San Francisco and went to school here and there, including a day school.

A: Before entering high school, I attended a grammar school for a year and a half. It was a boy's school. There were a lot of Italian boys attending there. I attended a grammar school for a year and a half. I attended (Roll) High School for four years. Then, Stanford.

Q: Did you have any trouble in the high school?

A: English was difficult. The female teacher of English jokingly commented on each student during our junior or senior year. She told me, "You need a great deal of determination." English was difficult.

Q: What about your high school friends?

A: They were kind. American friends. There weren't too many Japanese.

Q: Did you commute from home?

A: I was a schoolboy. I began my schoolboy work around the time when I was in grammar school. I was working as a schoolboy even after I entered high school. Once in a while I went back home during the intervals in which I changed jobs. I found another schoolboy job again. When I was in high school, the Reform church lost a secretary. That was the time when Reverend Mori was in charge. I stayed there for six months.. It wasn't as long as a year. In 1917, the Spanish influenza prevailed. The church functioned as a hospital and accommodated Japanese people. Some of them died. There was a stage in the back and there was another room on the stage. I stayed there. People asked me if I wasn't scared to stay in a place where some people had died.

Q: When did you graduate from high school?

A: 19.....In 1921, I entered Stanford.....In December 1920. They had graduation twice a year. In January 1921, I entered Stanford.

Q: What was your father doing then?

A: He was still running a boarding house.

Q: Where did your father fall off the ladder while cleaning the window? Was he working anywhere else?

A: Yes, he was. That was the time when I was still in Japan.

Q: When you were little.

A: Having hurt his foot, he limped a little. His leg became a little short. After I came here, he said to me, "If it had happened much later, I wouldn't have limped because of the advances in medicine."

Q: Were you twenty when you graduated from high school?

A: High school? I was past twenty-one. Including the grammar school, I spent five and a half years.

Q: You came at the age of sixteen?

A: At the high school, when I wrote my age, I cheated on it by two years. The other students were all young and I was past twenty. 1961.....In 1951 when I was naturalized in San Francisco, I was asked if I had registered for the draft. I said I didn't remember. They asked me why I didn't remember such an important thing. I didn't register, because I was cheating on my age in high school. My citizenship application was delayed, though I'd taken all of the examinations. Since I knew I was moving to San Jose, I told the examiner that I'd transfer to San Jose. The examiner transferred my records to San Francisco. I went to the Immigration Office in San Francisco.....Then, I was asked when I had registered for the draft. It was the draft for World War I. I said I didn't remember about registration, and they asked why I didn't remember such an important thing. In 1954.....on 11 September 1954, (?) Day, thousands of people were naturalized on (?) St. in San Francisco. I was one of them.

Q: Let's go back a little again. You graduated from high school. You graduated from Stanford Univercity. Four years. What was your major?

A: Engineering. Mechanical Engineering. But my work was in the field of electrical engineering. The difference from mechanical engineering is that you take two electrical engineering classes in your senior year. That's all.

Q: About your college life.....Did you commute to Stanford?

A: There was the Japanese Student's Club. Eighteen students were there, at most. We lived together in our club house. At first, we took turns and cooked. When I was in my junior or senior year, we hired a cook. During the time we were cooking, I was good at fixing spaghetti and beans. Being a senior, I became the club manager. I collected money from everybody and paid the cook.

Q: Did your parents finance you?

A: Yes, they paid.

Q: At that time.....

A: When I was in my junior year, I was teaching the Japanese language to the children of two Japanese families living near the Stanford campus. I went to teach by bicycle or by car. I owned a used car. Mr. Terakawa, whose brother is a Buddhist priest in Salt Lake City, was in the Japanese Student's Club. He was teaching the children. Since he was going to teach at a Japanese language school, he asked me if I'd like to take it over. I went to teach by bicycle.

Q: Were the members of the Japanese Student's Club Issei or Nisei?

A: Most of them were Issei. The Nisei genaration was still young.

Q: Young.

A: Yet, there were quite a few Nisei, too. Michio Koba from San Francisco..... Tomio Murata, who is the elder brother of Koji Murata in (?), was from San Francisco. He was one year older than I.

Q: Most of them were Issei?

A: Issei and people from Japan, such as myself, who'd been called here.

Q: Were all of the eighteen students Japanese? Only eighteen Japanese students were attending Stanford University?

A: There were some more. One student, who didn't associate with other Japanese students, was living in a dormitory. One or two female studemts were attending, too. But the Japanese were.....Another one was commuting from home. He must have been adopted by a white family. He called the couple father and mother. They were just like a family.

Q: What were your pleasures, or sorrows, or problems during your college days?

A: After going on a community picnic in San Francisco, I didn't feel well in class. I consulted a doctor, and he found I was suffering from diphtheria. I was put in the Stanford Isolation Hospital by a Stanford doctor. A nurse's family lived in the isolated area. A hospital was located there. The influenza patients

and many others were in there. I was all by myself. Since I had come down with diphtheria, the seventeen other club residents had to be tested by a doctor. Though my father came from San Francisco, he wasn't allowed to see me. At first, the doctor came to me every day. Toward my recovery, I got up and walked in the mountains. It was in the mountains. If I didn't confront anybody, I was allowed to do so. The doctor came only once every two days. I complained to the doctor, "You didn't show up yesterday." After returning to the club house, the seventeen people were kept in and weren't allowed to go out. The doctor came and told them, "The records show that two people here have to go to the hospital where Hayashi is." He teased them. Looking at the campus of Stanford University, I wanted to go back there even if I had to take an examination every day. I was only in my freshman year then. I took a (leave) and I had to make up for it. I was hospitalized for two weeks.

Q: Did any problems arise among the Japanese students at the university?

A: Not too many. Eighteen people living together.....we had to cooperate in washing clothes. One student was soaking his clothes in a wash tub without washing them. Others couldn't wash their clothes. We warned him. Living together, you know one's habits. One student didn't cook even though it was his turn. He cooked soup but he spilled it all on the floor. Then he scooped it up and served it to us. We got mad. We dressed in various types of clothes and went to watch a Rugby game once a year. On that day, it was his turn to cook. He served us a bread and butter lunch. There was such a Japanese student. I can tell you about it jokingly now, but I was mad at him then.

Q: Did you get along with the white students?

A: Yes, we did. One white student came to our club house to give us some guidance concerning the subjects. Every year, President Maritsas and Dr. Jordan came to our club house to have a picture taken for the year book. Dr. Jordan had been

to Japan. After coming back from Japan, he made a speech in an assembly, saying that the Japanese were honest. He left his overcoat at a train station. When he came back to look for it two hours later, he found it there. Dr. Jordan was such a big man that we called him a "great Buddha image." I told him the Japanese people didn't steal it because his overcoat was too big for them. When he visited us to have a picture taken, I got his portrait and asked for his signature. I still keep it in my study. Dr. Jordan became (?), and he made rounds among the student clubs in the evening. He often came to our club. There was one Japanese professor, named Ishihashi Yamamoto. Not Oriental History, but.....he was teaching Immigration Law or something. Whenever he visited us, the senior students had to entertain him. When we announced Dr. Yamamoto's coming, every student went to his room to study. The senior students had to entertain him. I remember talking to him fairly often. Every student was happy to have Dr. Jordan and talk to him. One professor, who was teaching Oriental History, had also been to Japan and Korea. He was friendly and kind to us. The professor visited Korea during the Japanese occupation. He said the reason the Koreans hated the Japanese was.....Japanese policemen acted haughtily, and called people, saing, "Hey, hey." The Japanese people did the same thing in Korea. You could put up with policemen; however, if you did that in Korea, the Koreans took it as prejudice. That was the reason why the Koreans hated the Japanese. He was the professor of Oriental History.

Q: Was he a white man?

A: Yes, he was a white man. I don't remember his name.

Q: Did you have a girlfriend?

A: There was one family with girls living in the community called (Menphis). There were three girls in the family. They often visited some of the students. We visited them, too. We went on a picnic together.

Q: Did the students marry the girls?

A: Yes. One is married and is in Sacramento. Another is in Fresno.

Q: They got married to the students?

A: No, not to the students. (Town) Izeri, whose elder brother had been a student, is back in Los Angeles now. Before his return to Japan, his elder brother asked me to visit the family with him. He said to the family, "I don't want my younger brother to marry your daughter."

Q: Why?

A: He said his younger brother should marry a girl from a better family. He was a few years older than I. He was my roommate. Another roommate Konishi married a white girl in Visalia. I attended his wedding as a bestman. He came to (?) and farmed. By the time I graduated, jobs were scarce even among the Nisei who were younger than I. So, I became a minister. Konishi, who could not find a good job, worked at growing fruit, and then, farmed in Fresno.

Q: Which church did you go to while you were attending Stanford?

A: I attended the Stanford Memorial Chapel every week.

Q: You weren't in touch with the church in San Francisco?

A: No, I wasn't. One student named Del Patrick was kind to me. I attended his Christian church. He asked me to join the church. I thought I could join. After he told me that I should help the church once a week starting the following week, I changed my mind. When I visited a church in Portland, I met Del Patrick again, who was a minister. He was a superintendent of the Commission church in (Hill ?). We had dinner together. He's still there. I met him again at a conference held in Portland. In our student days, one student named Dawn Cheese married a minister. Her husband is retired now. I often met the couple at conferences. We had a club called the "Cosmopolitan Club." Some students came to the "Cosmopolitan Club" and helped us.

Q: Did any other trouble arise?

A: I entered in January. I was absent for one quarter. It was on the quarter system. It was disadvantageous to graduate during the spring quarter. So, I was absent for another half year. I worked as a schoolboy for a white family in Piedmont. When I applied for a job in Piedmont, I was asked where I'd worked before. I lied and said I'd worked for (?). They told me to go ahead and start working. I was a live-in worker. Their son's picture was on the piano in the living room. I belonged to a long-distance track team. A picture of one of my teammates was there. I told the lady that I was a student of Stanford University, that I'd lied about myself, and that I knew her son. Her son came back home on the weekend. I saw him. One shouldn't tell a lie. The family was kind to me. They gave me time off every week. I worked for the family.

Q: Why didn't you tell them that you were a student of Stanford?

A: Because they might not think I was suitable for a schoolboy job.

Q: If you were a student.....

A: Let's go upstairs.

Q: Mr. Hashimoto may show up soon.

----------(pause)----------

Q: Is this a little too low? We were talking about your college life. Were there any other happy incidents or sad incidents?

A: I had fun, living with eighteen other students. I became closely acquainted with some friends. One student, who had graduated from a university in Japan, was in the graduate program. I felt lucky to meet such a person. Most of the Japanese students were.....other than the Nisei.....Even the Nisei students went to Japan and got good jobs as engineers. (Town) Izeri went to Japan and got a good job. He was transferred to Shanghai. Another student went to Japan

upon graduation and got a job with the Shibaura Electric Plant. The other one named Yoshio Ichikawa.....Mr. Kanbara of Sacramento.....

Q: Tambara?

A: There was a (?) called Kanbara. He was a clerk there. He entered Stanford and obtained his Ph., D.....no, A.B.. He was a fraternity student. He was employed by Oji Paper Manufacturing Company. He retired one or two years ago. He had a good job as a section manager. Another student named Fukumura was also employed by the same company. The other one.....Mr. Ichikawa was the third one. Everybody had a good job. Somebody wrote a book and sent it to me.

Q: Did you look for an engineering position upon graduation?

A: At that time, there was a man named Mr. Minton. He helped Japanese students. He owned a box manufacturing company. He employed Japanese young people in manufacturing wooden boxes. It was Mr. Minton that made a contract and built the church chapel. In my student days, Mr. Minton helped me a lot. He suggested that I should apply for a job at the Bank of Tokyo. I had applied at the Bank of Tokyo before. He also suggested that I should apply at the Pacific Telephone Company. They said, "As a company, we will hire you if you can work well among others, but the other workers will be prejudiced against you; therefore, we can't hire you." I felt I wouldn't be able to get a job as long as I remained in the United States. After I graduated, I met an engineer from Furukawa Industries in Japan. It was a rubber manufacturing company. He wanted somebody to go to Acron in Ohio with him. Having been asked by him, I went to the Goodrich Company in Acron for a month. I was also invited for dinner by the director. I was given a round-trip ticket. We took a train in those days. I stopped at Chicago and Los Angeles for sightseeing. I had such a job. I graduated in 1926. In 1923, an earthquake occurred in the Tokyo-Yokohama area. The electronic installments were all damaged. The Electronic Engineering Society

of Japan sent a report on the damage to one engineering office in San Francisco. It was written in Japanese. I was asked to translate it into English. I took a few months to do that. During the first year, I went to Acron and was engaged in such a job, for I couldn't find a job. During my senior year, I went to the Sacramento Presbyterian church, the Baptist church and the Methodist church to sell Wellington cookwares. I had cookware demonstrations for ladies. You can bake a cake or potatoes without any water. I gave them a lecture with a brochure.

Q: What year was it?

A: Before Christmas in 1926.

Q: The Presbyterian church had been established by then. It wasn't the present one, though.

A: No, it wasn't.

Q: The old one was around (O) St..

A: That's right. At that time, Reverend Muraoka visited the Reform church to give us a speech. So, I had known him. I had met his children at Y.P.C.C.. I went. Reverend Muraoka told the ladies, "Mr. Hayashi is going to attend a school in the East. Please help him." I didn't intend to go to a school in the East. The ladies at every church were kind. Later on, I decided to go to a theological school. Reverend Muraoka's son was here. I've heard at the office that he died this morning.

Q: How long did you work as a salesman?

A: When I was a student, I worked during one summer; three months. The company came to Stanford to recruit salesmen among the students. I went there with some other students and was taught how to demonstrate. I sold among the Japanese people.

Q: Upon your graduation?

A: No. It was during the summer in my junior year. After me, there was Dr. Watanabe,

who died two years ago.....He'd graduated from a medical school and worked as a practioner here. He began it one year later. The following summer.....He did it while studying at medical school. He was a good salesman. He sold a lot. I wasn't too good at it. He was paid a good commission.

Q: You went to Acron, worked as a translator, and so on after graduation.

A: Until Christmas. After that, I opened up an electric appliance store.

Q: You opened it up?

A: Yes. My father helped me a little, because I needed quite a lot of money. I closed it down about a year and a half later. I couldn't go on; so, I gave up.

Q: Did you sell it?

A: Yes. I sold out all of the goods. One hardware store in San Francisco bought the store facilities. I didn't lose too much. Mr. Kiyoshi Toba (?) was president of the International Rotary Club. Since his father's younger days, they have been running an import store called the San Francisco Mutual Supply Company. At present, Mr. Shin Toba is managing it. His elder brother Kiyoshi, whom I had known since my student days, asked me if I was interested in working at the Los Angeles office of the Mutual Supply Company. I consulted Reverend Koda about this matter. The reverend said, "You don't have to go. Work at this church as a youth worker." I worked at the San Francisco Reform church as a youth worker for two years. Reverend Hata attended a theology school in (San ?) once a week. He took me there. He said, "If you'd like to work at the church, you'd better go to a theological school and become a minister." I went to the seminar of the Reform church.....a theological school in Dayton, Ohio.

Q: You worked as a youth worker for two years?

A: Yes.

Q: Did you get paid monthly?

A: I wonder how much it was.

Q: Was it enough to survive?

A: Six dollars.....Yes, it was enough to survive. With Reverend Koda, it was the best period for the Reform church. There were two hundred or two hundred and fifty enrolled in the Sunday school. Reverend Koda gave surmons both in Japanese and in English. A lot of Nisei attended. It was the best period for the Reform church. One year after I started the theological school, Reverend Saito came to assist Reverend Koda. By the time Reverend Saito had stayed in San Francisco for two years, I came back. As I've mentioned before, I intended to become an assistant minister for Reverend Koda if Reverend Saito should go to Los Angeles. The Los Angeles Reform church needed only a student pastor.

Q: How long did you attend the central seminar?

A: For three years. Holding the A.B. degree, I could be accepted easily. I studied neither Greek nor Hebrew in college. I had to take a Greek class and a Hebrew class in the seminar. I had never taken a psychology class before. I took it in the seminar. I struggled with these classes. There were some other people in the seminar who hadn't intended to become a minister originally.

Q: What do you remember about the theological school?

A: I liked the study of (illegible), which is in the New Testament. The professor of the New Testament used to be teaching the Old Testament. Though he was retired, he taught the New Testament. He was an old man named Mr. (Stebbitte). His lecture on the New Testament was good. Moreover, his lecture on Christian life was excellent. It was very helpful for me. Being in Ohio, I worked for one (illegible) family during the first summer. Every Japanese student who'd attended the Central Seminar worked for the family. They found out that I, a Japanese student, was there. Then, they offered me a job. During the summer, the family only required me to take care of the table and the garden. The job wasn't very

difficult. The second summer, three or four students decided to go to a Bible conference in Wisconsin. Reverend Kagawa was supposed to give a sermon. A minister in Dayton, Ohio was going to attend it and he asked us to go with him. By the time we got there, Reverend Kagawa's sermon was finished.. I stopped in Chicago to have fun.....

Q: Did you work as a houseboy.....schoolboy for a white family for three years?

A: I was in the seminar. I worked from morning till evening. I washed dishes after breakfast.

Q: What about the school?

A: It was during summer vacation. I stayed in a dormitory while the seminar session was on.

Q: Did your parents support you?

A: I did not have any support from them after I got into the seminar. I supported myself. I didn't have to pay anything, having been granted a scholarship. One day in my senior year, my father died in San Francisco. I received a telegram. Trains were the means of transportation then. It took three days to get there by train. After the funeral, I returned. I left before Christmas. By the time I got back, Christmas vacation was almost over. Not having enough money, I got a school loan for train fare. I paid back half of the loan. I couldn't pay back the rest. There were three seminars at that time. The seminar in Ohio was trying to recruit students from the East. They had a special fund for recruiting students from the Middle-East, from Pennsylvania through New York. Students going back home on vacation could use the fund. I went to San Francisco because of my father's funeral. I was loaned some money and paid some of it. They paid the rest out of the fund, so that I didn't have to pay back the whole amount.

Q: Your mother was all by herself then?

A: Yes. It was in December, prior to graduation from the theological school in May. I took a bus to Denver. There, I stayed overnight at the Y.M.C.A. hotel. Then, I got to San Francisco.

Q: Will you tell me more about your theological school?

A: The theological school was small. There were thirty people in the school, eight or nine classmates. We were very closely acquainted. Several of us exchange Christmas cards even now. One married student, who'd attended the school at that time, visited me here with his wife. He was a minister of the Reform church in South Carolina. He is retired now. His name is George Dillinger.....Dillinger is the name of a bad man, but.....He was a married student with one child.

Q: Did you have many good teachers?

A: There were only three.....five faculty members. Systematic Theology, the Old Testament, the New Testament, Church History and Practical Theology.....five faculties. The professor, who lived near the school, often invited the students. I often visited the professor's home. Being in a small school, everybody was just like a family member.

Q: You didn't find a jub even if you'd graduated as an engineering major. Do you think it was good for you to go through the seminar?

A: Later.....I sold all of the engineering books before going to the seminar. I keep just one handbook. It is useful when you want to convert the metric system into inches. I had no regrets after I entered the seminar. A secretary of the Y.M.C.A. on the campus was my close friend. She came to the Y.B.C.C. to give us an address. It was held in Berkeley, at the Y.B.C.C. in (Vision), and in other places. The secretary gave us an address. In her address, she mentioned me, saying, "One Japanese person, whom I know very well, can't find a job." It was at the Y.B.C.C..

Q: Then, you graduated from the seminar.....

A: I went to Fresno, and stayed there for six and a half years.

Q: In Fresno.

A: After Fresno, I went to Portland in 1940. The war began in November, 1941.

Q: When did you marry?

A: I married in the same year I went to Fresno.

Q: Did you?

A: I'd known her before.

Q: Since when?

A: Since the Y.B.C.C. days. A man named Mr. Iwasaki was in Sacramento. My family knew him. One of Mr. Iwasaki's sons is here now. He is running a nursery around here. Mr. Iwasaki knew both my wife's family and my family. He suggested the match. If I went to Fresno.....there was where the family lived. There weren't any ministers in Fresno. The church in San Jose didn't have any ministers either, because Reverend (?) went back to Japan. Dr. Smith told Reverend Koda that he'd like me to go either to the Methodist church in San Jose or the one in Fresno. I told Reverend Koda, "San Jose will be better, for the Matsuyama family is in Fresno." Reverend Koda said, "Then, you should go to Fresno." I went there at the end of January, and got married at the end of May. I went to Fresno. The Matsuyama family was running a restaurant there. Living in a parsonage, I fixed my lunch; however, I ate dinner out, at the restaurant. Whenever the church had some special event, we ordered from the restaurant. The restaurant was run by the Matsuyama family and the Sahara family. Mrs. Sahara is in Berkeley now. Mr. Sahara died. His funeral was held last year. The two families were running the restaurant.

Q: What was your wife's name?

A: Misao.

Q: Was your wife working there, too?

A: She graduated from Fresno State College. Mr. Hattori opened a poultry farm, buying chickens and inviting a specialist from Japan. She was a secretary there.

Q: At that time? Was she Nisei?

A: Yes. She was born in Los Angeles. She graduated from Fresno State. She was a leader among the Nisei group.

Q: Who was the go-between?

A: I asked her parents to let me marry her. I had known her parents before. The Torieda family, which was related to the Matsuyama family, was close to my parents. When Mr. and Mrs. Torieda's son came here, he stayed at our place. Though the Matsuyamas and the Hayashis hadn't been associating directly, they'd known each other. My elder brother was an elementary school pricipal in the same village the Matsuyamas were from. He and my wife's cousin were working for a credit union together. My elder brother had known the Matsuyama family and the Kawamura family, which was in between. The consent for my marriage was sent from Japan.

Q: Who was in Japan?

A: My elder brother. He'd been married. My younger brother.....My mother returned tp Japan right after I graduated from the theological school; so, she was in Japan then. My younger brother was in Kobe; or, he might have still been living at home.

Q: Your younger sister didn't come back here?

A: She is gone now. She died during her girl's school days. My younger brother went to Japan upon his graduation from the University of California. He worked for an import-export company for two years. One professor of the Kobe University of Commerce, who was a missionary of the Methodist church, asked him to become an assistant. An assistant to a professor of the Kobe University of Commerce...

Being a graduate of an American university, he hadn't been educated in Japan. So, he couldn't get a good promotion. He thought he'd better transfer to a missionary school. He became an English teacher of the Tobu Gakuin in Sendai. Two months before the war, he died in Sendai. He had two children. His son came here to graduate from San Jose High School and San Jose State College, a four-year college. He's working there, in San Jose. He is married and has three children. We called upon him. We thought it would be difficult for my sister-in-law, my younger brother's wife, to educate her two children in Japan. We called upon him when he was a fourth grade student in a high school. He came here from Japan. My younger brother's wife came here with her immigrant visa to stay for a year or so, because her son, a United States citizen, was here. Having her daughter in Japan, she returned to Japan.

Q: What about your wedding?

A: In Fresno. At the Fresno church. A superintendent came and administered our wedding ceremony. I stayed there for six years after I got married. Two children were born. We moved to Portland when our second child, Leeland, was six months old. At an interview, I was told by Dr. Smith to move to Portland. I said I couldn't go, because Leeland was only a six-month old baby. He said he had travelled to Japan when his son was a two-month old baby. He said I would be able to do so. Therefore, Leeland went to Portland at the age of six months.

Q: What kind of things happened at the church? Was it interesting?

A: It was during the depression, which had begun in January, 1934. The raisin business was damaged. The first funeral was for a man who had committed suicide.

Q: A Japanese man?

A: A Japanese man. He had sold raisins. Receiving a statement from a raisin company, he was obligated to pay them money. He killed himself with a gun. He

had a child. I administered a funeral for the first time for that man. It must have been in 1934.

Q: Because of the depression.

A: The other man was a barber. Being old and without wife and child, he didn't want to be taken care of by others. He committed suicide. He and the man in the raisin business had been affected by the depression.....His family was a member of the church, whereas the barber was familyless.

Q: There were a lot of single men, weren't there?

A: He was an old man.

Q: Were there a lot of single men in Fresno?

A: Not too many in Fresno.....There was a cooperative association in the town. Most of the Methodists were farming in the countryside. Not only Fresno, but one.....three different towns.....it was a town called Sanger.

Q: What were the Issei struggling with in those days?

A: Financial struggles.

Q: As a minister, what was your hardest struggle?

A: Living far away in the country, people couldn't come to church for Sunday worship. Mr. Masaji Goto, who is a minister in Portland now, lived mear the town. One Sunday, I gave a sermon to only two persons; that is, to Masaji and his mother. It was shortly after my arrival. Being engaged in farming, people rarely came to church.

Q: Did you make home-visits?

A: I had to make home-visits. Feeling embarrassed about visiting them so often, I parked my car on the road, and read a book. It was before I got married. I didn't want to impose on them. I went there in January and got married at the end of May. Right after that, an annual meeting was held. I had been instated as a licensed preacher of the Reform Church, at an ordination.

Q: What else were you concerned with as a minister?

A: Besides the Sunday worship service, the youth meeting was held on Sunday evening in Reedley. In Reedley, Sunday school and the youth meeting were held. I don't remember what I did with the church in Fresno whenever I went to Reedlay on Sunday. I went to Sanger, which was further than Fowler, in the evening. Before our marriage, my wife went there with me. My wife's sister, who is two years younger and is Mrs. Kano now, often went to Eastman with us. The man named Aizaki, who died last year, was also a member of the youth group. He went to Eastman with us by car. Since the Fresno members joined, the people over there were happy to have a larger group. I took the young people from Fresno. It never happens now, but at that time I had to make home-visits among the local Japanese families to collect donations. Due to financial difficulty,.the church couldn't pay my salary. A local church member guided me aroung, among the Japanese families in the area.

Q: Including non-Christian families?

A: Donations from Japanese families, including non-Christians.....Going to Fowler.. ...Reedley, Roy Wake, presently living in San Francisco.....his father guided me. In Selma, another man guided me.

Q: How much did you get paid monthly?

A: When I started in Fresno, I was paid fifth dollars a month. The church couldn't afford it. Mr. Mikami, an insurance man, paid me ahead. Whenever I received a donation, I gave it to him. Concerning gasoline, we paid a service station once a year, around Christmas time.

Q: Did you collect enough money?

A: I had to collect it. I abhorred it. During the six years I was there, I had done so every year. I had a definite date for visits. Going to selma, a church member in Selma guided me around Selma.

Q: What did you say at each home?

A: The church member introduced me, saying that I was Reverend Hayashi of the Lee church. At that time, the church was called the Lee church. He said I came to ask for.....

Q: They understood what you meant?

A: They knew well enough.

Q: How much did you collect at that time?

A: I wonder how much.....

Q: How much did each family donate?

A: Two dollars or three.....at most.....not in excess of five dollars. Two or three dollars. Bread cost only 5 cents.then.

Q: It was quite a sum of money in those days.

A: Yes. The church members may have donated five dollars. I don't know for sure. Each local member handed the money to the church treasurer. I just went there, following the member.

Q: You must have felt uncomfortable.

A: I felt uncomfortable. It was helpful to know people other than the church members, though.

Q: Do you remember anything else concerning the Fresno church?

A: On Thanksgiving Day, all of the church members got together, the Issei and the Nisei, to eat a turkey dinner. My father-in-law, a restaurant owner, fixed a few turkeys and brought them to serve at the church. Other people brought a potluck dinner. The Nisei in high schools and colleges were grownups. They went to see a football game. The Issei got together for a chat. Reverend Wake had two boys and six sirls. My wife's family had eight children. The young people got together among themselves. It was a good social occasion. Families became close through occasions such as these.

Q: Were you busy in Fresno?

A: Fresno is big, going from town to town. Though it was called a town, it was a farming area. The town was the center of the community. The church member families were living there. Unless the local church members guided me, I never knew where Japanese families were living. I visited there before Christmas season, being guided by a local church member.

Q: Did you always have to make home-visits in Fresno?

A: I always had to make home-visits. As the people couldn't come, I had to visit them.

Q: How many members did you have?

A: How many.....

Q: About fifty?

A: I think about a hundred.

Q: Were they baptized members?

A: Yes. I administered quite a few weddings later on. Funerals, too.

Q: Then, you were told to move over there.....to Ontario?

A: No, it was Portland. I moved to Portland. The war started the following December. I was evacuated with the people in Portland.....the people from the Japanese Christian church. The Baptist church had the friendship committee. It's field worker, a member of the church, was attending the Baptist Seminar in Berkeley. For three years, the Y.B.C.C. was held. Mr. Isabel Gase was there. Living in Berlekey, he didn't know about my move to Portland. We asked him to give a speech at the youth meeting. He was surprised to see my face there. I was surprised, too. The Sunday evening on which the war broke out, he was supposed to give a speech at the youth meeting. We didn't think he would show up, because the war had broken out. On the contrary, Mr. Isabel Gase showed up. He said, "Whether the war has started or not, I'll come to my

friends." He gave a speech. He came and told me that he'd like to do anything he could to help the Japanese people. That same night, or the following night, thirty Japanese people were put into jail. The Japanese Embassy was there. The people related to the embassy and the president of the Japanese Association were captured, leaving their families---their wives and children---at home. He often called those wives who were separated from their husbands to ask if he could do anything for them. He, together with the F.O.R., held a meeting concerning the relocation. He wrote to me the other day.

Q: Before that.....The war started. How did you feel when Pearl Harbor was attacked?

A: After the Sunday worship service right before Christmas, ladies gathered to practice a hymn. One lady, who was in the grocery business, didn't come to the practice but came running, being out of breath. She said, "Japan has attacked Pearl Harbor." I told her, "It can't be true." In those days, fictitious war stories were often broadcasted on the radio. I told her to calm down. The reason she was so excited was that her son was in Hawaii on business .....

Q: The lady's son?

A: Yes, the lady's son. She was doubly worried, for her son was in Honolulu. I told her, "It can't be true. Calm down and practice." After the practice, everybody went back home. I was listening to the radio in the parsonage located on the second floor. There was a radio broadcast on Pearl Harbor, saying, "This is not a joke. This is real." In the afternoon, I visited one family in the countryside, who were sick and couldn't come to the church. I took my wife and children with me. I bought a newspaper, and visited the countryside. It was forbidden for an alian to go out in the evening, if he went more than five miles. Not knowing that, I visited a place further than five miles. On

the night when the war began, some of us Japanese people held a meeting. Before the meeting was over, one wife called me at church claiming that her husband had been taken. I knew quite a few people including the president of the Japanese Association, who was a member of the Methodist church. Everybody was taken. One old man, who was a sawmill worker, was attending a forum with the young people from Seattle, being held at the Buddhist church that night. His son called us, "My old man is attending a forum. Will you tell him not to go back to the sawmill after the forum is over?" In the midst of the forum, Nii Aiba, the old man, was paged over a loud-speaker. There was a rumor going around that Nii had been taken by the F.B.I.. Various rumors were spread. In the beginning, I could visit the jail rather freely if I obtained a pass at the district attorney's office. Since too many families requested passes, the visitation priviledges were denied. One man was a dentist. He was captured by the F.B.I. at his office. He called me and said, "My car is parked there. I'm in jail now. I'll give you the car-key. So, I'd like somebody to drive the car to my place." I went to see him and delivered the car. The other man was under medication for high blood pressure. Not being able to do without his medicine, he asked me to bring it. I delivered it to the jail. I heard later that you shouldn't deliver any medicine in a bottle. There was the danger that one might break a bottle and kill himself by cutting his vein with the bottle peices. I delivered it, not having known this. He said crying, "Please look after my family, my children and wife." During the war, our telephone kept ringing. My wife couldn't wash dishes, answering the phone. We were on the second floor. In order to start the boiler, she had to go down three floors to the basement. My wife couldn't go down. So she boiled water over the stove and washed dishes. Answering the phone, she found the hot water had turned cold. Having been called on the phone, I walked around among various

people, including the people from the Buddhist church. The people from the Buddhist church, being afraid of (?), didn't call. I took care of them. We stayed in an assembly center for three months. The second month, Reverend Horikoshi took 1,000 people to Yakima. The rest of us, 3,000 people, were together in the assembly center for a month.

Q: Which assembly center?

A: In Portland. The assembly center in North Portland. The people in Yakima were sent to Heart Mountain, whereas we were sent to Minidoka.

Q: Before that.....how did you feel when you found out that Japan had attacked Pearl Harbor?

A: Prior to that, there had been a discussion concerning U.S.-Japanese relations, at Reed College. I was asked to take part in the Japanese side. One professor of Reed College took part in the United States side. I stated that the United States and Japan wouldn't fight. The professor, pointing out the Japanese expansion into Manchuria and China, believed a war would start. I didn't think it would. Before that, I'd gone to listen to a group of ladies from the Y.M.C.A. friendship chairmembers in Boston. They said, "If a war starts, Christians should protect Japanese people." I didn't think a war would stat. Before the war, the last boat arrived in San Francisco. Reverend Kagawa came to Portland from Denver. Talking with him throughout the night, I sent him off to catch an airplane for San Francisco, around midnight. Since the last ship had arrived, he boarded the ship and returned to Japan. I still didn't think a war would start. That's why I couldn't believe it when I heard about the Pearl Harbor attack. I felt it couldn't be true, and that it must be fictitious. I'd believed that a war wouldn't start.

Q: Where were the thirty people, who'd been arrested, taken to?

A: They were in jail for one week. At first, we couldn't see them. They were

taken to a camp in Montana. The people in Oregon and California were taken to a camp in Missouri or Montana. They were sent to Portland by train. Changing trains, they were sent to Missouri. Two of our church members were working at a train station as rail-caps. They were Mr. Maeda and Mr. Nomura. Mr. Maeda was dedicated to the church. He did cleaning and so forth. He said, "The people from California were sent to Missouri today." So, the people from Portland, California, Seattle and all others went to Missouri. The people from California came up to Portland. Changing trains, they went to Missouri. Mr. Maeda said, "The Germans went to Missouri by train. Getting on the train, the Germans were cheerful enough to sing a song, whereas the Japanese people bowed their heads and looked embarrassed."

Q: Were those the ones who were interned?

A: Yes. The people, who hadn't been interned, were evacuated to North Portland (?) in May. At that time, the committee helped us. They told us to take as many things as we could carry. If we drove our car, the car would be impounded. They gave us such information. Our white friends took us there. One church minister and one person from the Y.M.C.A., the two persons took our children and belongings in two cars. Leeland hadn't turned two years old yet.. ...I wonder if he had had his second birthday.....We had to hold him. Eugene was four or five. I was afraid we couldn't be able to carry too much. They took us by car. The committee had been informed that one could bring as much as possible by car, if his friend gave him a ride.

Q: Was it a little far from Portland?

A: It was within the Portland area. Portland is located near the Columbia River, running along the Washington state border. There is an island there. There was an exposition building for riding horses and pigs. It was a big building. Three thousand people were accommodated in it. Two thousand people from the

Portland area and one thousand people from (Warp) and Yakima---three thousand people were in one building.

Q: How did you feel when you got there?

A: We had no privacy, being in one building. Each apartment room was divided by plyboard. The fresh board had knot holes in some parts. We were separated by an 8-foot-long plyboard. The upper space was open. There was a light high up there. I couldn't connect a radio. Later on, I used a ladder to make an extension for connecting a rakio. When the mealtime bell rang, the two thousand people rushed out. We didn't know where to be seated. Even a family had to be seated separately. From the second day on, we made a seating plan and ate in two (shifts). Since there were quite a few people who had run restaurants, the food was good. The people were given jobs to cook, wait on tables or wash dishes. Three church members from the J.A.C.L., I, Francis Maeda who was a church member and Y.W.C.A. worker---five of us were asked to act as advisors for the center manager. In meetings with the center manager, we discussed various matters. Six people, including Mr. Terakawa, an accountant.....Eight people, including the two from Yakima.....In the beginning, we had a telephone to call people outside the camp. People used it so much that they had to be restrained later on. We could use a phone at the manager's office. For English worship services, we asked the ministers of the big church in the town to give us a sermon. The ministers came there gladly, for they went through the place we were staying to get to a big preaching hall. They could take a look at the inside. Ministers of the Methodist church, the First Christian church, the First (?) and the Baptist church.....we asked a bishop for a speaker from outside for the English service every Sunday. I was the only one in the beginning. After Reverend Horisoshi's arrival, we took turns. It was fun to get together with Reverend Horikoshi for a talk on Sundays. While

I was in Portland, Reverend Horikoshi was in Salem. When Reverend Kagawa came, Reverend Horikoshi came with the Salem church members to have a meeting.

Q: What kind of problems did you have in the assembly center?

A: The problem was that we had no privacy. The same curtain.....Though each room had a number, the Issei who didn't remember their numbers came into our room by mistake. While sleeping at night, I heard the people nextdoor snoring loudly, couples fighting and all sorts of other things. We went to a laundry to wash our clothes. Having children, we had a lot of clothes to be washed. We put the clothes on a line outside. When we had too much laundry, we took it inside and hung it in our room. It was inconvenient. Everybody had one bedroom. Lumber was scarce at that time due to the war. The floor was made out of fresh lumber. Knot holes were filled with flattened tin-cans. Wooden shoes were popular among girls at that time. From early in the morning, I heard girls walking noisily.

Q: Didn't any conflicts occur among families, staying in such a place?

A: Yes, they did. However, everybody was as reserved as possible, living together. For children's play, we ran a school and a kindergarten. For adults, we offered an English class and an American History class. Six of us were the center manager's advisors. Mr. Terakawa was in charge of education, I was in charge of religion, Harold Nomura of (the Newton West) who used to be the president of the J.A.C.L., and Francis Maeda was a woman who was in charge of an embroidery or a handcraft class. The center manager was a nice person. In the beginning, he discussed everything with us. He wanted us not to tell certain things to other people. One family from Portland, staying in the assembly center, was going back to Japan on an exchange boat. The center manager arranged for one white worker to accompany the family to a bank in Portland, to withdraw money, in preparation for their return to Japan. I accompanied them. On the way

back, the white worker invited us for an ice-cream treat. The family.....

Q: Did the family rejoin over there and return together?

A: Again, a white worker of the assembly center accompanied them to Missouri. They rejoined the husband on a train on the way to New York.

Q: Did they go to New York?

A: Yes, they did. They went on board the exchange boat called the Winston. Knowing the person who had accompanied them to New York, I asked him if the family had departed safely. He said they had departed safely. The family returned to Japan. Their brother's family was still in Portland. After the war, I came back to Portland from the relocation camp with their brother's family. I lived here for seven years. Four years before retiring, I went back to Portland, for there were no ministers there. It was convenient to have acquaintances, other than church members, who had been evacuated together.

Q: Do you remember anything else concerning the assembly center?

A: The people from (?) and Yakima became close. Some young people wanted to get married. They asked me to administer the wedding. Mr. Maeda was a church member, whose son's wife was from the Hood River area. The people in the Hood River area went to Tule Lake, located on the boarder of northern California and Oregon. She came to our assembly center instead of going to Tule Lake. I administered the first wedding. We had a rehearsal. We wondered where to cut the cake at the reception. We didn't have a knife. Francis Maeda of the Y.W.C.A. got permission from the center manager, so that asecretary of the Y.W.C.A. could bring in a knife. We had a rehearsal, and then awedding. People from the Buddhist church rushed to see a Christian style wedding. They gathered, rather hesitatingly, at the entrance during the wedding ceremony. After the wedding ceremony, they rushed in during the reception. Nobody could tell who was invited and who wasn't. The center manager permitted them to go outside after the

wedding. They came back in the evening and stayed in a separate room, arranged by the manager, overnight. That was the first wedding. The people from Yakima and (?) were to go to Heart Mountain, whereas we were to go to Idaho. Finding it out, people sent a petition to the center manager who was in the San Francisco Headquarters, so that they could be sent to the same place. We thought he would do it, but we received his answer saying, "The number of people to be accommodated at each relocation center has been decided. We can't change it now." Those people from (?) and Yakima were going to be sent to Heart Mountain. Young people, afraid of missing the opportunity to get married, wanted to marry there. I administered quite a few weddings.

Q: How many couples?

A: Well.....I'd never counted the number.....At a departure, people bid farewell in tears. Going to Heart Mountain, the people from (?) and Yakima left first. We left later. We moved to Idaho in three separate groups. I moved later, on the second or the third day. I remember the place gradually turned lonesome. I didn't know what kind of place I was going to. Various rumors were spread. For example, someone who had moved to Heart Mountain was bitten by a snake. Reverend Horikoshi went to (?) in June, before the war. Reverend Kuroda, moved from (?) to Salem. I assumed the people from Salem were coming to the assembly center in North Portland. Reverend Kuroda, believing he would join us, wrote to me and asked if I needed anything. I asked for an extension cord. Since he was sent to Tule Lake, he mailed me an extension cord from there. Reverend Kuroda had his books kept by a white family. Returning from the relocation camp, he made a list of books to be sent to Washington D.C.. He didn't care about the rest, the books written in Japanese or English. He donated a lot of books to a college in Portland. I was given quite a few volumes. Reverend Kuroda went to Washington D.C. from the assembly center. He's working

at the Library of Congress now.

Q: You went to Minidoka then.

A: Yes.

Q: What was Minidoka like?

A: There were a lot of people from Seattle in Minidoka. Two thousand people from the Portland area joined us. The people from Seattle had moved in there before us. Some more from Seattle moved in later on. When we moved in, we had no electricity. At night, some people from Portland had a flashlight and helped us make our beds in the darkness. The electricity was connected one or two days later. The rest of the rooms weren't ready. The people from Seattle moved in as the rooms became available. Most of the people from Seattle had moved in already. There were thirty-nine buildings. We were in No. 32.....The people from Seattle occupied the buildings numbered up to 29 or 31. The people from Portland occupied from No. 29 to No. 36. The rest were occupied by the people from Seattle. People in the countryside of Seattle such as in (Highfill), went to Tule Lake. City residents moved into Minidoka. I was the only minister from Portland. Reverend Nakajo of the Episcopal church was interned as soon as the war began. At first, he was a minister of the Presbyterian church. During the time when the Portland Methodist church had no minister, he offered his services for half a year. He established his independent church with some of the members. Not being able to make both ends meet independently, he asked a bishop of the Episcopal church for help. Finally, the church with five or six families joined the Episcopal church. The members of the Methodist church used to join in the services. He came back from internment. He was too sick to engage in church work. I handled everything by myself. Upon Reverend Horikoshi's arrival, we took turns.

Q: In Minidoka?

A: No, in the camp.....at the assembly center. In Minidoka, I was the only minister from Portland. The rest of the ministers were from Seattle. We worked together. There were four places to conduct a sermon in the camp. If you gave a sermon on four Sundays, you were off on one Sunday. We preached at the different places by turns. I talked with the ministers from Seattle about this matter.

Q: What kind of problems arose at the assembly center?

A: In Minidoka?

Q: No. Oh, yes, in Minidoka.

A: At first, the relocation camp was built in the midst of the desert. Even a little wind blew in dust. The inside of the housing area, such as beds, were covered with dust. Some people were afraid that they might die, because the wind was terribly strong. It wasn't very windy in the day we moved in. On a rainy day in the winter season, the place was muddy just like a pig-pen. Going outside, I had to wear another pair of shoes. I wore separate pairs for outside and inside. I thought it would be better in the winter if it turned cold enough to freeze the mud. One day, it dropped down to eight degrees below zero. The church people from Seattle and Portland were planning to have the (?) meeting in the evening. In the evening of that day, the temperature dropped to eight degrees below zero, so that we couldn't have the meeting. The Portland members had to inform the Seattle members. Not having a telephone, we had to go to them. One of the Portland members and I---two of us went, putting shopping bags over our faces. We made holes for eyes in the shopping-bags. It was cold. Though I wore my overcoat, I still felt cold. One block.....in the next block, there was a boiler house where hot water for the kitchen was boiled. We went in there to warm ourselves up. Then, we proceeded to the next block to inform them. I remember the severe chilliness at that time. During the day, workers were on duty to take us places on a truck; however, during

the night, they weren't on duty. That's why we had to walk to inform others of things. I experienced such things. During the war, people other than church members participated in worship service. Quite a few people were baptized in the camp. It was joyful. In the first Christmas season, the white church outside the camp appealed; so that they could send their gifts to the camp. We really received a lot of gifts. There was a recreation center in each building on the camp-site. There was one building on each block. We didn't have any Christmas ornaments to decorate the place. We could have bought Christmas trees at a nearby town called Twin Falls, in Idaho. If we had bought them, Twin Falls residents wouldn't have been able to buy trees and they might have blamed the "Japs." So, we had over thirty trees sent from Seattle. We distributed the trees to each block. We decorated the trees with anything available. During the war, we couldn't purchase electric extension cords. We stayed there for less than a year.....we moved in there in September and left there the following June for Minneapolis, in Minnesota. Toward the end, we could go out in small groups to a town for shopping, obtaining a pass. We wanted to buy everything we saw. We bought some things. The town of Twin Falls had not had such busy business before Japanese people moved to the camp. The merchants were happy about their thriving businesses. A small group of people got a pass to go shopping in the town. They opened stores in the camp, too. On the first Thanksgiving Day, the churches got together to have an open-house. We invited the local churches to see the camp. A minister came, and I was appointed to guide him. I didn't know that. I was asked to go to the town to give a sermon at the Union church. Since I could get a pass, I consented. Yet, some people were against having a Japanese minister to give a sermon. The minister, feeling sorry, invited our four family members for the Thanksgiving celebration at his home. On Thanksgiving Day, he took us back in the evening. Our children went.

They were happy to see a carpeted floor for the first time. The minister pulled a sled behind his car, and gave a sled ride to Eugene and Leeland. He gave us a take-home gift when we left. On the way back, he stopped at a town to shop. We may have stayed overnight, and he took us back on the following day. The minister was good at carpentry. He visited the camp, for he wanted to see the inside of the camp. Since I had guided him, I was invited by him. Sympathizing with us, he took the trouble to come and pick us up. He came to pick us up in the snow on Thanksgiving Day. The car slipped a little. We started in the morning, but got there after 12 o'clock noon. The minister's wife said to him, "You were supposed to administer a wedding ceremony this morning. The couple says that according to the zodiac, they'll have bad luck unless they have the wedding in the morning." The minister convinced the couple, saying, "According to the daylight-saving time, it's before noon now, in the morning." The couple was happy.

Q: Was it a white couple?

A: Yes, it was. Such a thing.....He came to pick us up. Due to the snow, he was late in returning home. He said, "It is still before 12 o'clock according to the summer time."

Q: I see. As a Japanese man, what did you feel being put into such a place?

A: At that time, I thought that the military forces were necessary. The point was that we never knew when we would be released. Before moving into the camp, we were instructed to pack our belongings. We packed our dishes and other things. I thought we'd be back. Within less than one year, we moved to Minneapolis, to an institute teaching the Japanese language to soldiers. It was a part of the military special training program. I did that. I requested the relocation authority to send us our dishes and other things we had left behind. Since those things were unpacked, I requested to have them packed for mailing. Our

dishes, stainless-wares, empity mayonnaise jars my wife had kept for fruit preserves and other things being sent all together, most of them got broken. At that time, there were lots of soldiers in Camp Salvage, a camp in the Minneapolis area. We invited them for a Thanksgiving celebration. We had to buy dishes. The reason we happened to go to Minneapolis was that my wife's younger brother was a scholarship Ph. D. candidate at (?). He was teaching a chemistry class. He rented a home for us. My job and our place to live in were ready.....

.....(pause).....

A: Is it all right with you?

Q: It's all right with me.

A: My brother-in-law was attending a church in Hibbing, which was a big church with a membership of about three thousand. At one time, there were five ministers there. At the church, I was asked if I was Japanese. I answered yes. They said, "It's too bad the war is on." They never said anything offensive to me.

Q: Was it in Minnesota?

A: Yes. My wife joined their Women's Society. I started teaching at the Sunday school, obtaining the consent of the head minister. He is a bishop now. They were kind to us.

Q: As a Japanese man, what did you feel about being put into a camp? Did you think nothing could be done about it?

A: I thought nothing could be done about it.

Q: What about the Nisei?

A: The Nisei, too. However, quite a lot of complaints arose about the fact that they were put into such a place. We had no idea when we would be released. If we had had any assurance that we'd be released in a year or two, we would have felt differently. Some people in the camp believed that Japan was winning. I

knew we couldn't be released until the war was over. We were the first family to leave. Before that, one student from Seattle applied for a leave for going outside, proving that he'd have a job and a place to stay. The leave office wanted me to get in and work for them. I got in and helped them. A student getting out.....There was the leave office. I worked there. In the beginning, people getting out were given only twenty-five dollars out of their bank account. People getting out later were paid for their fare.

Q: Did a problem of loyalty arise in the camp?

A: Yes. The year we moved in, the Nisei were forming their special regiment, called the 442th Division. Everybody had to register. At the registration, people were questioned concerning their loyalty to the United States. The Issei, having only Japanese citizenship, couldn't be loyal to the United States. They changed their citizenship later. All of the people were from Seattle and Portland, Northwesterners, in our camp in Idaho. They were quiet people. They didn't cause any disputes. People in Tule Lake, Californians, caused a big stir. People in our camp felt Californians were tough. One Californian, who had left home on business, couldn't return home. He got into our camp. People didn't associate with him, because he was a Californian. I said we were Californians, too. They said, "No, you are different."

Q: Is that so?

A: The camp manager was surprised to hear of such prejudice among the Japanese people.

Q: Do you remember anything else about the camp?

A: I had a problem in the relocation center concerning funerals for the dead. Whether the dead person was a Christian or a Buddhist, ministers were called upon. I was just present. Graves were built there for the people who died in the camp. Not too many, during the time we were there. The camp lasted three

more years after that, until the end of the war.

Q: You were there for only one year, weren't you?

A: Only for one year. We weren't there too long.

Q: What was the main problem in the camp?

A: One problem was somebody had an attack of some kind of disease. One woman's eyes turned red. People were excited about it, saying that it was a contagious disease. It wasn't too serious. If you were sick, you had to go to a hospital located at the end of the camp. A doctor's family was living around there. Other families, living far from there, were taken there by bus. In order to consult a doctor, you had to go there. It was inconvenient. There was a dining room on each block. The people on our block were from the assembly center in Portland. Knowing one another, they were kind to us. People having their (cows) gave us milk. The daughter of a friend of ours was engaged to a soldier. Baking a cake for an engagement celebration, my wife was given a special permit from a cook. She could bake it in the kitchen as an exception.

Q: Was the soldier Japanese or white?

A: Everybody was Japanese.

Q: The soldier going to marry.....

A: Oh, the one going to marry.....He is Japanese. He got married and lives around here now.

Q: There was a manager in each block, wasn't there?

A: Ours was an old man from the Portland church. Being a church member, he was kind to us.

Q: Did people get along with him all right?

A: No trouble within the block arose. The following year, after we moved in, the secretary of the Y.W.C.A. and the F.O.R. members visited us.

Q: What is the F.O.R.?

A: The Fellowship of Reconciliation, the people who were against the war. Six women came in a car. We had a couple from our church nextdoor, whom our children called grandma and grandpa. The couple was away for their work in (?). Their room was vacant. We accommodated the ladies there. We arranged one more vacant room. They had to eat meals in the same dining room as the others. The cook was kind. Eating meals.....Though gasoline was scarce, they saved gasoline and drove from Portland to Idaho. One of the young ladies is a missionary of the Grisdale church. She, an agricultural specialist, is in India. She has sent me a Christmas card. We became close to her family. That family owned a flower wholesale business. While in the Portland assembly center, she delivered the leftover flowers for the church every Saturday. The flowers wouldn't have been sold till the following Monday. I shared the flowers with the Buddhist church. I shared them with Reverend Horikoshi, too. After the worship service, I took them back home. Two of us, Reverend Horikoshi and I shared them. Throughout the three months I was in the assembly center, she sent us flowers.

Q: From where did she send them?

A: She was a Portland resident. She was a member of the F.O.R.. Before our evacuation, she invited us to a meeting, and delivered flowers to the assembly center.

Q: Such an attitude is great!

A: Great!

Q: Weren't various trifling problems brought to the block manager?

A: Yes, I think so. We didn't know.

Q: Were there any mean people?

A: I guess there were. But there were lots of people I knew, who were from Portland. I even became acquainted with strangers. Nobody ill-treated us just because we were Christians. When I took my white guests to the dining

room, people were kind to us.

Q: The Minidoka camp was much better than the Tule Lake camp, wasn't it?

A: It was better.

.....(pause).....

Q: The assembly center.....Oh, no, do you have any other memories of the relocation center?

A: That's about all. I enjoyed associating with not only the people from the Portland church but also the people from the Seattle church.

Q: You got out to Minnesota to teach the Japanese language, didn't you?

A: The University of Minnesota was coordinating with the Army. Getting there, I met a retired missionary who was head of the Japanese program. Professor Cleverly was head of the university. We, Japanese instructors were six or seven in all. One company consisting of one hundred and twenty-five soldiers attended.

Q: Were they Japanese?

A: No. There were a few Japanese men. The rest were all Americans, who didn't know the Japanese language at all. In a year, they mastered basic conversation. The missionary gave us a lecture for an hour a day. After that, one instructor taught ten people in a class. Each person repeated what they'd been taught. In the beginning, they learned "Konnichi wa," "Ohayo" and "Ikaga desu ka." I didn't have any materials at all. We thought teaching daily conversation would be better than using Naganuma textbooks. We made our own program. During the year, the retired missionary acted just like a Japanese high master. He scolded the students. He pushed his opinion without listening to the instructors. After one year, we were told to look for some other job because the program would be terminated. The missionary left the town to return to Texas or somewhere. I thought he had taken a train or something. On the contrary, he called three of us and told us to come back. He wanted us three to establish a program next

time for a coming company. He said he would share the responsibilities equally among the three of us. The three of us were going to supervise the new instructors whom he would recruit. The three of us.....still remained there. One was a Russian-Japanese lady in the field of religion, another was Nobi Inamoto who is an instructor of the Japanese language at the U.C.L.A. now, and myself. The three of us remained. An assistant of the white professor was a minister's son. During the time the missionary was there, the missionary and the instructors had disputes. Complaints arose among the instructors. Living near my place, the professor often visited me in the evening and told me about those things. He knew I was there as a minister. I thought the missionary had left; however, he called us and told us three that he'd like us to come back and supervise an upcoming program. We three shared the responsibilities of the program. Since there were one hundred and twenty-five soldiers, twelve.....No, no, each one of us supervised about four instructors. We lectured for an hour a day. We supervised the teaching areas. I worked on it for three years.

Q: For three years?

A: Yes. At first, the three of us worked under the missionary. For two year after that, we did it by ourselves. The war ended during our third year. After the war.....before the end of the war.....when the battle in Europe was over, the soldiers said they wouldn't need the Japanese language and they didn't study. In order to scare them, I said to the soldiers, "If you don't study, you'll have to go to the front and fight." Not wanting to be on the battlefield, they studied. They studied even harder after the war was over (BC 8), because they had a chance to be sent to Japan.

Q: I see.

A: In the third year, after the war, one of my ex-students who'd been in a landing force came back from Japan. He told me his experience of landing in Yokohama

up to Tokyo. I asked him, "Weren't you scared?" He said, "When I landed, Japanese soldiers were turning their backs and facing the houses. Women and children at homes were peeking through peep-holes in their 'shoji' screen doors to see the American soldiers' landing." I asked him, "Weren't you scared?" He said, "We weren't scared, for we had studied the Japanese language with a Japanese instructor." The American soldiers, upon landing, went from Yokohama to Tokyo by jeep. The jeep went off the road and fell into a rice-field. A Japanese farmer brought a bucket and a towel. A bucket with water.....He washed the American soldiers. Although the enemy soldiers came.....He had expected that the Japanese people would behave this way. The Japanese people were as kind as he had expected. He told me so. It was fruitful for us to stay there for three years not only teaching the Japanese language but also teaching what the Japanese people were like. In the third year, even after the war against Japan was over, they studied hard. The American soldiers with high I.Q.'s were sent to the school. So, they studied hard. Once in a while in the evening, movies confiscated in Japan were shown. Having watched the movie, we discussed it the following day. They understood the Japanese language. Some of them visited me at home sometimes. My wife's family, having gotten out, were staying with us. My wife's father and mother were with us. They, the soldiers studying the Japanese language, talked to her mother in Japanese. We spoke in English, when a topic was complex. They visited us for a talk. They were happy about being able to talk to her mother, because she sopke genuine Japanese. Mr. Nakadegawa, who became a minister of the Presbyterian church, died with his wife in a car accident in Ogden. He was in Minneapolis then. He and I went to (?) to start a worship service in Japanese, for Japanese people were going to get out.

Q: In Minneapolis?

A: Yes, in Minneapolis. We rented a church called the Amboy Presbyterian church. I was the Methodist minister, whereas Mr. Nakadegawa was a pre-theology, college student. I gave a sermon all by myself. Though I was a Methodist, we didn't rent the Methodist church but rented the Presbyterian church. We rented the Amboy church for worship services. They were kind to us. Trying not to get in their way at church, we held our worship service in the afternoon. The Issei, who had gotten out of the camp, didn't know where to go. They were happy to come to church by streetcar, to have a chance to talk in Japanese. It was located conveniently for the streetcar. Both the Minneapolis streetcar and the St. Paul streetcar were running there. I met the minister of the church in Oregon. I told him, "We used to rent your church building." He said, "Is that right?"

Q: What happened to your relationship with the Methodist church?

A: I had an appointment while I was in the relocation camp. I was to serve as a minister among the Japanese.

Q: Your appointment was all right then?

A: It was all right. Before returning to Portland after the war, I told the bishop, "I'll return to Portland." He said, "You don't have to return, but you should work here. We'll support you for one year." I said, "No. I've decided to return." He said teasingly, "You love the place where the sunshine is." The bishop said I didn't have to return to the West Coast. We would have to be self-sufficient from the second year. In those days---either in the second or the third year---Dai Kitagawa, an Episcopal minister came. We took turns. Once or twice a month, we also went to St. Paul to hold a worship service.

Q: What made you decide to return to Portland?

A: I had been in Portland for a year and a half before the war. I was evacuated with the people in Portland. Since they were back, I preferred to return to Portland if I could. I told the superintendent, "If I can, I'd like to return

to Portland. If I cannot, I'll stay in Minneapolis." He said, "Return to Portland." The conference helped us with our moving expences from Fresno to Portland. I said, "I'll return to Portland if I can get help from the conference. We have to meet the expenses by ourselves. We cannot afford it. I'll return if I can get help." They helped us.

Q: Was it a provisions conference?

A: Yes. It was a provisions conference.

Q: The Japanese.....

A: Yes, the Japanese.

Q: Who was the superintendent?

A: Dr. Smith was. He was sick during the war. At the time I was going to return, he told me to return and corresponded with me. Right after my return, an American named Richardson, who was a retired board member, became the superintendent. He was superintendent for a year after my return. Taro Goto became the superintendent after that.

Q: What was Portland like when you finally returned?

A: Before my return, one missionary had been running a hostel. I came back to open up a worship service. There was a Sunday school room next to a chapel. One family was staying in the room. When I returned, one or two families were there. They moved out. The parsonage was on the second floor.

Q: When did you return?

A: 1960.....in 1956.

Q: It was shortly after the war, wasn't it?

A: One year after. The camp was closed then. The camp was closed on the 1st of January, 1956. Japanese people had to leave there. At a homecoming, people without homes lived in the hostel. That's why the church was converted to a hostel.

Q: Is that right? How were conditions upon your return?

A: Upon my return, the people with whom I had been evacuated.....

Q: Did everybody come back?

A: No. Only half of the Portland church members came back. Many people from Portland were in the eastern part of Oregon and Chicago. Upon our return, we had to send children to an American Sunday school. Our two boys, Eugene and Leeland, attended the First Methodist church. The minister of the First Methodist church used to be a minister of education at the Hibbing church where we attended. He was asked to transfer to the First Methodist church in Portland, he welcomed me. We attended that church upon our return. When our third son Dunlove was born, that minister baptized him. We and his family were close.

Q: Did your church administration go well?

A: The Portland church didn't have very many problems. When we were in Fresno, Mr. Mikami, as I've mentioned before, was an insurance man who served as the church treasurer. When the church was short of money, he paid me my salary for the church. Mr. Nomura of the Portland church, who was a station red-cap, had his time off on the first and the second of each month. He came and paid me my salary on the 1st of every month without fail. That was quite different from the Fresno church. The church was kind to me. On the 1st of every month, Mr. Nomura came with some tea-cake to deliver my salary. I felt a church in a city was different.

Q: Were conditions like that even after the war?

A: After the war, Mr. Nomura didn't come back. He was in Chicago. He is gone now. Mrs. Nomura is still fine. Harold Nomura came to Minneapolis and worked for a wholesale drug store, while we were living in Minneapolis. He was at the pharmacy.

Q: What were church financial conditions like upon your return, after the war?

A: Church financial conditions were good. New members joined. The church people attended church diligently. The church building in Portland used to be a dance-hall. The church bought a dance-hall building and remodeled it into a chapel. The owner lived in the front. The upstairs was a home. The downstairs was the church parlor. The upstairs was our parsonage. In the meantime, the German Methodist church moved all of their membership to another church. The German church was no longer necessary. Having a vacant building, the German Methodist church asked us if we were interested in buying it. We negotiated for about a year. The church people felt there wouldn't be any Japanese people in such an area. At last, we discussed it at a church conference. It had been decided that the conference would be taken care of by the district. We went to see the superintendent concerning the German church. The German church had a parsonage over there, which was built on a 100 by 100/foot church site. The church, located on a corner, was $ 20,000. Selling our old church building, we estimated that we'd get $ 11,500. The difference was $ 10,000. Since the place was located on a hill, we were afraid that Japanese people might not come. There is a river through Portland, and one geographycal feature is its hilliness. It was on a hill. We were about to decide not to buy it, because it might be freezing, waiting for a streetcar in such a high location. Mr. Azumada, who was Reverend Kagawa's elementary school classmate, was baptized by Reverend Kagawa. He was interned during the war. He came back from the internment. Mr. Azumada said,"What on earth are we going to do with a parsonage if we buy the church?" I explained to him, "There's parsonage over there. Right now a Methodist minister whose church doesn't have a parsonage is living there. I'll be able to get into it." He thought $ 20,000 was all right if the parsonage was included. Mr. Takeoka, who used to president of the Oregon Japanese Association, was a lawyer. Not having U.S. citizenship, he couldn't practice law.

He was working as an interpreter. Being sick, he could not attend a church meeting. He told his wife to encourage us to buy the German Methodist church. Suspecting the negative feelings of others, Mrs. Takeoka kept silent. As soon as Mr. Azumada said, "We might as well reconsider if it includes a parsonage," Mrs. Takeoka said, "My husband told me to encourage you to buy the church although he couldn't make it today." Everybcdy said, "Oh, let's do that, then." Until then, I was supposed to inform the superintendent that we wouldn't buy it. The Issei group had an extra fund to pay off a part of the $ 10,000. The fund was a little short. They didn't want to impose a debt on the Nisei generation. At last, after a year and a half of negotiation, it was sold for $ 20,000. One potential buyer for our old building wanted to buy it if the price was $ 10,000 rather than $ 11,500. He was willing to pay a deposit of $ 500. He said the deposit.....The old building was of good quality. He was going to gather old buildings to establish a (village). He didn't complain about the price of $ 10,000. A few people came to take a look at it. He said he'd buy it if the price was $ 10,000 and was willing to pay a deposit of $ 500.....No, a deposit of $ 50. After moving out we asked him when he was going to pay the rest. He said on the phone that he'd like us to wait for two more days. While we were waiting for two days, we were afraid he might not buy it. He showed up two days later as he'd promised. Taking a check-book out of his pocket, he wrote a check for $ 10,000.

Q: Which one was it? The former dance-hall?

A: The building which used to be a dance-hall. (?) was located on a good block. Warehouses were going to be built around there. He bought it for $ 10,000. There was a house where a Japanese young man of the church lived, in the back. He was tc move out, but after all he didn't move out. The original plan to establish a (?) village was changed. A hardware store moved in nextdoor.

When we were there, they constucted a building. The hardware store purchased the old building for the extension of its business at the price of $ 10,000. The man didn't lose any money. The young man, Mr. Ikeda, told me so. Having sold the old building quickly at the price of $ 10,000, the church moved in here the following year during my stay. The move was done in September, 1952. Concerning the parsonage, one white minister and another minister were living there. The newly purchased church had a parsonage, a small house, on (?) St.. I moved into it in the beginning of December, 1953.

Q: What kind of happening at church do you remember upon your return?

A: Not very many....I came back in 1956. I was in Portland for seven years. Not very many problems arose. Though I recommended that young people should attend a white church, they didn't do so. Since they came to our Japanese church, we started a youth meeting and a Sunday school. Our two boys attended the Sunday school held at the First Methodist church until the summer. As our church started a Sunday school, they returned to our church. Before our move, we organized a softball league together with the Methodist church people. Our church joined the league. Team members must be Sunday school students or youth meeting members. The majority of them were boys; however, each team was to have at least three girls. The young people at our church were from Buddhist families, the leading Buddhist families. They started coming to church to attend the Sunday school or the youth fellowship meetings. However, there were three Buddhist churches. Parents went there, and their children had to go and help them. We had a problem then. The leading young people, who are married and have children now, became baptized church members. When the war began, Reverend Reed---a Methodist minister---came. Since he felt sorry for us, he wanted to help the Japanese. Lots of Japanese men were working for a sawmill at that time. When the war began, somebody was prevented from going back to

the sawmill. One foreman of the sawmill was a very nice man. He instructed other workers not to interfere with the Japanese workers. The foreman is a member of the City Council now.

Q: Is he?

A: The Japanese workers at the sawmill in Portland were afraid that they might be fired because of the war. Reverend Reed.....(pause).....Those people were in favor of the church. Mr. Maye of the First Methodist church, whom we met at the church in Minneapolis, was kind to us, too.

Q: How were the lives of the Issei working at the sawmill before the war? Was almost everybody single?

A: No, not really. Some of them had families. Mr. Hamamura was working as a parent-child team. After his work at the sawmill, he came to the church for cleaning. He was interned by mistake. An internment camp.....The F.B.I. came to investigate him at a Japanese hotel. Mr. Hamanura, after his wife's death, started attending church. His son was teaching for the Sunday school. The F.B.I. came to investigate the people at the hotel. They came to Mr. Hamamura to investigate and see if he had donated money to the Japanese government. Hideo was his son. He had two boys and two daughters. Hideo, the Sunday school teacher said that at the investigation, his father opened his suitcase to show the contents. His father was told not to do such a thing but just dump out everything and show it all. Finding a paper underneath, the F.B.I. personnel asked him, "What is this?" His father didn't answer clearly. Having the paper read by somebody else, they found out that it was a receipt for his donation to the Japanese government from the "Heimukai" which was a group promoting the Japanese military forces. Then, he was sent to an internment camp. Their father, Mr. Hamamura, was sent to an internment camp, and his two boys and two girls were evacuated toward eastern Oregon with other people during the free evacu-

ation period. The four children went up to Hood River. There was Mr. Iwatsuki in Hood River, who won an award in the Royal New Year's Poem Contest and was invited to the Emperor's Palace. They went Hood River, planning to open a business with the husband of Mr. Iwatsuki's daughter. Not being able to go ahead, they stayed at Mr. Iwatsuki's place. Mr. Hamamura came back just two days before the evacuation. Since we had an extra room, we offered him an invitation to stay with us. We were evacuated together. His boys came with us, too. One of his daughters married Mr. Iwatsuki's nephew before the evacuation. The other girl was evacuated with her father. We had experienced such things. Hideo Hamamura went to Denver and worked as a Sunday school superintendent.

Q: When did you move to the First Methodist church here in San Jose?

Q: In 1953. The previous year---in 1952---while Reverend Ohsawa was here, they built that chapel. Mr. Minton, who was at Stanford University during the time I was there and who invited us students, contracted for it. He built it almost at cost. Due to the fact that it was the post-war period, materials such as those used for beams were scarce. He bought some from Santa Cruz and used them for a beam.

Q: And you.....

A: I came here in that year for the annual meeting. I moved in here the following year.

Q: In 1953. How long did you stay here?

A: For thirteen years.

Q: Then, was it until 1966?

A: Yes. There were no ministers for the Portland church. I was to transfer to Dann River, no to Reedley. The superintendent in Portland called and asked me to come to Portland. I said, "Since I am to transfer to another church, will you talk to the bishop?" The bishop was the appointer. He called the

Portland bishop, Bishop Tibbett. Bishop Tibbett said, "If it is in Portland, take it." Since Alaska was under his jurisdiction, the Portland bishop was attending a conference in Alaska. A phone call was made from Berkeley to Alaska. The bishop called from Alaska to the superintendent in Portland. Then, I was assigned to Portland in 1966. I had to retire in 1970, being seventy-two years old. I intended to retire four years after returning to Portland. The Methodist church has a yearly appointment system. I stayed in Portland for four years. I was in Portland for a few years before the war, for seven years after the war, and for four years last time. I think I was there for thirteen years altogether. During thirty-six years, I was in Fresno, in Portland, and in Minneapolis for three years during the war---not working for a church but just holding worship services with the people there. I returned to Portland, came here, and went back to Portland. I know only three churches.

Q: Coming back from Portland, did you retire here?

A: No. I retired in Portland.

Q: Did you remain there for a long time?

A: After my retirement, Masuji Goto was to come. I came here. The previous year, we had come here on vacation. We came here every year. When we visited here on vacation, we were planning to buy a house if we were going to live in San Jose. Our boy, Eugene, was here. He was living in an apartment.

Q: In San Jose?

A: Yes. He married in December, the previous year. We looked for a house. We thought the house we are in right now would be appropriate for us. We live in the back. The front has two bedrooms, whereas ours has three bedrooms. We use one of the bedrooms as a study and another one as a guest-room. If you come, you're welcome. We have a room.

Q: Thank you.

A: Two of us, one year prior to our move, came to take a look at it. We asked Eugene to inquire about whether we could get a bank loan. Legally, it is in our boy's name. If we---retired with less income---mortgaged, a bank wouldn't be too happy. Besides that, afraid of any complications, we asked our boy to do so. We pay him every month and he makes a payment for us.

Q: Prior to that, when you came back here on active duty, you stayed here for thirteen year? At that time, had the Japanese community changed quite a bit?

A: The Japanese community.....and also the church in San Jose consisted mainly of the people who moved in after the war. The people from the pre-war period were Mr. Kimura who was here this morning, and his aunt who used to live nextdoor to him. That's about all.. There were brothers named Kimura. There weren't very many. The majority were postwar people. Mr. Hashimoto came after the war. Mr. Ohno and Mr. Yamaguchi came from Watsonville.

Q: Oh, people living somewhere else moved in after the war?

A: Yes, after the war.....here. People moved in here. When I got here, both Sunday school children and young people were small in number. The Japanese community was small. During the thirteen years I've been staying here, the city population has tripled. After the war, the Japanese population tripled also.

Q: Therefore, the church developed rapidly?

A: Yes, it developed rapidly. That is the chapel. There is a place behind the chapel, which was used as a parsonage during the time Reverend Ohtsuka was here. Upon arrival, we'd also lived there for three months until we purchased a parsonage. Since the Sunday school was expanding rapidly, we built the first floor of the Sunday school building as the first step. Four or five years later, before our going to Portland, we added the second floor. At the time of the first floor's construction, the beam was so structured as to be able to

accommodate the second floor. The roof was a flat one. We suffered with leaks in the roof. Adding the second floor, it improved.

Q: What memories do you have concerning the days you were with the church here?

A: I remember that as the Japanese population increased, the church membership also increased. I was very pleased. The people, who moved in after the war, were reserved. They said, "We've moved in after the war." They were reserved before Mr. Kitazawa, Mr. Kimura and Mr. Okazaki. Mr. Ohno was a leader of laymen. He said, "I've also come after the war." Mr. Hashimoto, who showed up here this morning said during the time Mr. Ohno was here, "I'm also a stranger." Mr. Hashimoto, who used to live in Salem, was close to Reverend Noji. During the time Reverend Noji was in Wintersburg, he went there from Ontario. Therefore, there are many postwar residents here. Mr. Mineta is a prewar resident. The prewar residents are small in number. One old man, named Mr. Hayakawa, lives beyond Red City. Because of (?), he doesn't go out too often. Mr. Oka was here for a short period of time before the war.

Q: Did anything else unsusal occur?

A: Something unusual.....One thing was that while I was here, Mr. Clumie whose son became a Methodist minister, was the president of Food Machinery Company. It was a big canning company, manufacturing machinery and other things. He was a board chairman. The Clumies had helped our church since his father's time. He was kind to us. When we built a new chapel, he donated an organ in memory of his former wife. His present wife is his second one. He often helped us. The Vivian Chapel of the First Methodist church was also donated by Mr. Clumie, in memory of his former wife.

Q: Is Mr. Ku-ra-mi Japanese?

A: Mr. Clumie. No, he is white. He was the president of Food Machinery Company. He.....

Q: Food Missionary Company? Is it a missionary company?

A: No. Food Machinery Company.

Q: Oh, Machinery Company. I see.

A: He often went to Hokkaido. Arthur Kamitsuka was a Presbyterian missionary. If it was anything concerning Hokkaido, Mr. Clumie was interested in it. There is Dairy Junior College in Hokkaido, which invites the local youth to teach them the dairy business and to make them village leaders upon their return. Mr. Clumie, being interested in it, is helping it. While Arthur Kamitsuka was in Hokkaido, he was helped by Mr. Clumie. Katsuo Hara, a San Jose State graduate was attending this church. He got his Ph., D. in Psychology, and went to Japan. Mr. Clumie gave him an introduction and helped him get a job with I.C.U. as a professor. I guess his first year salary was donated by Mr. Clumie. Mr. Clumie was so kind to Japanese people. Mr. Clumie has a gorgeous home. His gardener, Mr. Usami, was Mr. Hara's grandfather. Mr. Usami was also a member of this church. Later on, he went to San Francisco and became a member of the Pine church. He is gone. Because of that, Mr. Clumie was in favor of the Japanese. The Clumies had been helpful to the church since his father's time. At the time of the Sunday school building construction, he said, "If you figure out how much you'll need, I'll donate a certain percentage of it. Then, the church people will be encouraged to donate money." He donated money as an incentive. He gave us $1,000 or so. His son became a Methodist minister at a big Methodist church in Berkeley. I know.

Q: When you came here.....how was the ministry here, compared with Fresno and Portland?

A: Well.....The Portland church was in (?). During the war, the membership decreased as much as one-half. Since people joined later, the membership reached a level almost as high as it used to be. Yet, it was slow. The Portland

church was very conservative. Constructing a Sunday school building, the Nisei here are enthusiastic enough to say, "Let's construct it, getting a loan from a bank if we don't have enough money." The people in Portland were cautious when they purchased the German church. That was different. People here are enthusiastic. It is good that new people are coming in gradually.

Q: How about the social upheaval?

A: It's been getting settled.

Q: When you came here, had it been settled?

A: It had been settled quite well.

Q: What about discrimination against the Japanese?

A: No. During the time I was here, (?) was organizing a ministers' meeting. We once invited a police chief for a speech. The ministers got together. The police chief said, "I've been working at the Police Department for thirty years. Japanese people have never committed a crime." A black minister sitting next to me, whom I knew and who's gone now, said, "Oh, he's prejudiced." It was said that the Japanese were law-abiding. The Japanese didn't have very many problems. After we arrived, various problems concerning war-brides arose. When we were here the previous time, they came to us for a help. If they hadn't had any problems, they wouldn't have come to us. Whenever they had a problem, they came to church. At one time when we were busy preparing for an annual meeting, one woman came in with her luggage. Having fought with her husband, she wanted us to accommodate her overnight. I told her I didn't have a room to accommodate her, for I had three boys. She asked me if she could stay even in the garage. At the time of our annual meeting, we asked a white church to provide lunch. When we were about to go out for getting lunch, a policeman brought in the war-bride. He said, "Do something about her, or I'll take her to a jail." We rarely have such a problem now. Not being able to accommodate her at my place, I took her to

a motel. She ran away from the motel to her boyfriend in San Francisco. I was notified by the motel that she had gone to San Francisco by bus the previous night. I had such troubles. During our stay, Mayor Mineta's mother was kind to those people. Mrs. Mineta was helpful. She's gone. I don't think such a problem arises now.

Q: Different types of problems arose.

A: Various problems arose. I felt sorry for those women. During the war.....after the war, they married white soldiers and came to the United States, believing the United States would be a paradise. They found it wasn't true. A disappointment. They didn't understand the language.

Q: Being a retiree, what are you doing now?

A: I'm just relaxing. Once in a while, I go out, being asked to give a sermon.

Q: Do you?

A: These days after getting up in the morning, I have my own personal devotions with some devotion materials titled "Upper Room Discipline." Trying to see how much of the Bible I'll be able to read, I started reading from the New.....oh, from the Old Testament, "Genesis," last fall. I read two chapters each day, being guided by a concordance. I've read up to "Nehemiah."

Q: You remember various things. Do you keep records?

A: No, I don't.

Q: It would be great if you did.

A: Writing in Japanese, I can't remember letters. A dictionary.....I went only up to the fourth grade in junior high school; therefore, I'm not too confident. English is also difficult.

Q: What would you like to teach to the Sansei?

A: The Sansei these days want to know about Japan. Before going to college, Leeland didn't think the Japanese language would be necessary. Toward the end, he

started working at Mr. Tatsumoto's M.B. Department store. Since then, he realized that he should know the Japanese language a little, because he had Japanese speaking customers. After starting to teach at a school in Los Angeles, he went to Europe twice, including this summer. He'd like to go to Japan next summer. He wanted to know about our family tree, so he asked me to write a chart. The other day, he wrote the "I-Ro-Ha" alphabet in Roman letters for his students. He was going to show the "A-I-U-E-O" alphabet to his students. He didn't intend to teach it but to show it to the eager students as an incentive. He asked me to write it. He took the one written by me.

Q: Do you think such a thing is appropriate?

A: I think it is appropriate. Working for the J.A.C.L., our son Theodore wants to know about Japan. He was born in Portland upon our return there after the war, in 1956....no, in 1946. He doesn't know anything about the camp. He was asked by a high school to give a speech on the camp. Not knowing very much about it, he studied and gave a speech. He had a film sent by the J.A.C.L.. He showed the film. He moved to the headquarters in San Francisco.

Q: Do you have any advice for the Sansei?

A: There is the Senior Center here. The Sansei help there very well. The Nisei, the young Nisei and the Sansei have collected materials for the Senior Center. The Senior Center doesn't charge the Issei for anything. If children donate money, they accept it. During the last two years, mostly Sansei and a few Nisei held a "mochi tsuki" to collect funds for the Senior Center. At church, the Sansei started working very well. Crown Hagiya, a son of Paul Hagiya's elder brother, worked well as a leader. He's gone to the Los Angeles (Centinum) as a youth director. He'll go to a seminar this fall.

Q: I see. As an Issei, do you want to teach the Sansei anything?

A: I think it would be good to teach them the Japanese language.

Q: Important.

A: Conversation, at least. Reading and writing are hard. Those, who are interested in it, should study it.

.....(pause).....

A: This is fine with me. You.....

Q: May we let others, students, listen to this tape?

A: It is fine to use it.

Q: It'll take a long time, but we're going to publish it. We may publish it..... Concerning the literary rights.....May we have the rights?

A: Of course.

Q: Excuse me, but will you sign here? Here, please. Will you fill in today's date? December 12th. This and here....."Do you wish....."

A: The literacy rights.

Q: The date and.....

A: The address.

Q: The address.

A: Taking this place for a parsonage, people write to Reverend Horikoshi here. Before coming to this place, I lived there for eight months with Eugene and my wife. Do you need my telephone number?

Q: No.

A: The date is the 12th. Is it all right?

Q: Thank you for giving me so much of your time. You must be tired.

A: You must be tired.

Q: Thank you very much.